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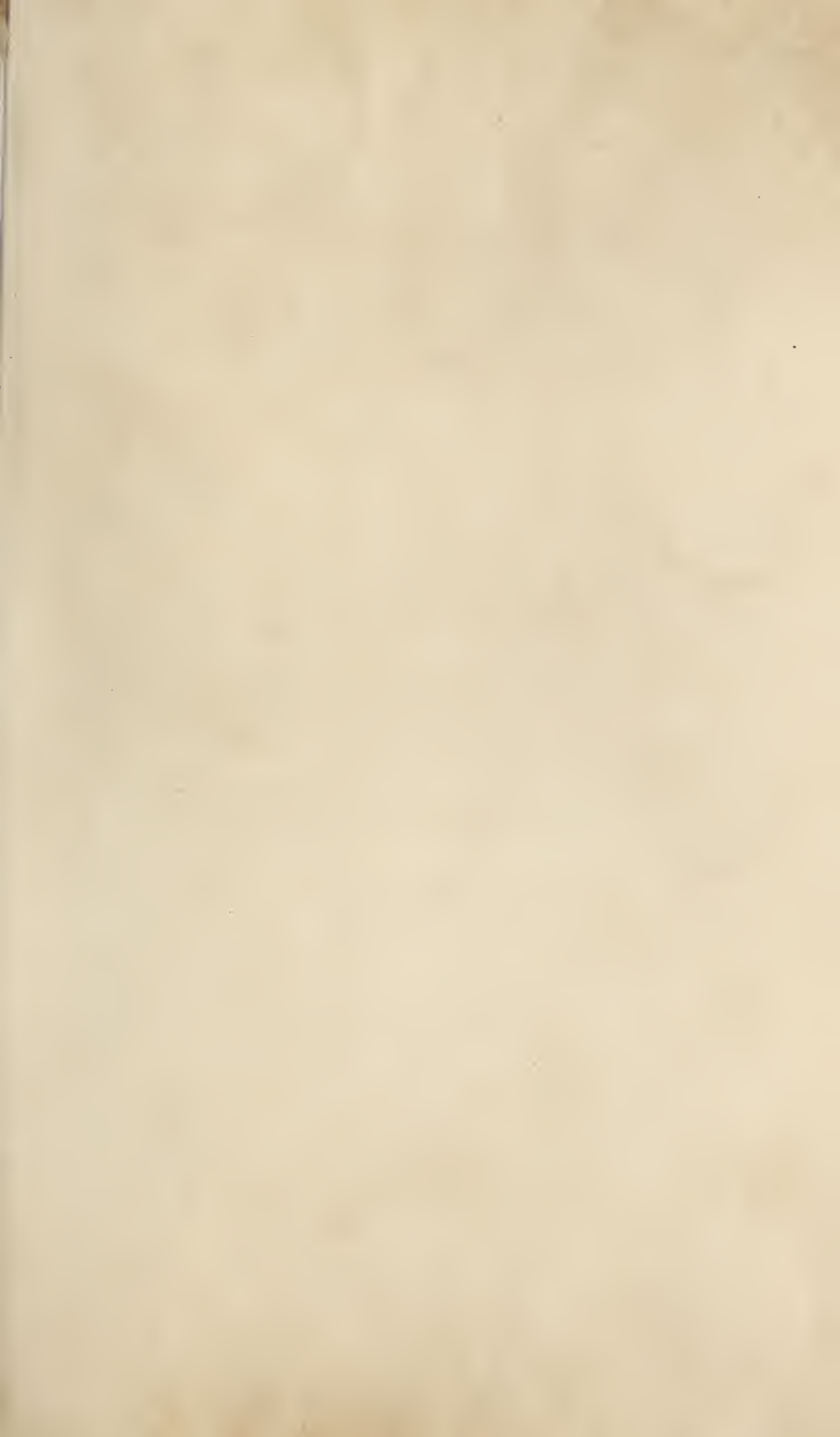
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THE JEWISH CHRONICLE,

PUBLISHED UNDER THE DIRECTION

OF THE

American Society

FOR MELIORATING THE CONDITION OF THE JEWS.

OCTOBER, 1844.

THE MESSIAH A KING.

Our last number contained an extract from Dr. Marsh's "Plain Thoughts on Prophecy," under the head, "*David's Sovereignty Perpetuated in Christ.*" We now refer to it for the sake of observing, that the same interesting view of Messiah's royalty was ably presented in the Lecture, delivered last winter before the Society, by the Rev. Dr. Forsyth, of Newburgh. Our thanks are due to our esteemed friend and brother for the kindness, which enables us to lay before our readers the general conclusions, and summing up, of that discourse.

What then, in conclusion, is the amount of these prophetic teachings respecting the kingdom of the Messiah? Do they speak of it as a kingdom existing in the days when they prophesied; or do they not rather and invariably represent it as one, whose establishment belonged to a far distant age? Is that kingdom, whose glories they so sublimely describe, and for whose coming they so earnestly longed, one which can only be termed a kingdom in a figurative sense? Do they mean by it simply that rule which the Redeemer now exercises, and ever has exercised, by the Spirit of grace and holiness in

the hearts of His saints? or do they not rather mean to assert, that He shall exercise an absolute and visible dominion in and over this earth of ours, in which He once actually sojourned, and for whose deliverance from the bondage of corruption He once actually laid down his life—a visible and local kingdom, whose materials have been collecting, and whose erection has been preparing, through all those various economies which have marked the history of the Church of God? That reign of the Messiah, which forms one of the two great "burdens" of prophecy, is almost invariably described as future. "*A King shall reign.*" "Let the idea of a local and visible kingdom," says Mr. Noel, "be added to the idea of a spiritual dominion, and the language of revelation becomes lucid and precise; at once accordant with all the analogies of the past, and declarative of a definite object yet to be realised in the momentous connexion of Jesus Christ with the world."

If I interpret Old Testament prophecy aright, I learn from it, 1. That the *seat* of the glorious kingdom, concerning which all the prophets have spoken from the be-

ginning, in and through which the glory of Messiah shall be manifested—is *this earth*. This earth, which, defiled though it be, by Satan, and now under the bondage of corruption, retains so many traces of its original loveliness, is the property of Messiah; His by the right of creation, His by ancient covenant, His by the purchasing of it, at the priceless cost of His own precious blood. Into this world He once actually came, and sojourned amidst its inhabitants, as a man of sorrows, as the son of man, who then proclaimed himself to be poorer than the fowls of heaven, and the foxes of the field. This very earth witnessed the inconceivable humiliation of Him, who is essentially the brightness of the Father's glory, and the express image of His person. This very earth of ours once drank the tears and the blood of our incarnate God. Here it was, that he encountered the terrible hosts of darkness, and endured the unutterable curse of God. And is it to be supposed that the Son of David, according to the flesh, though now received and retained in heaven, can ever be indifferent to that spot, where, "being in an agony, He prayed—and his sweat was as it were great drops of blood falling down to the ground;" or the spot, on which He uttered the words that filled heaven with triumphant joy, and hell with infinite dismay—"it is finished?" Does it not seem meet that here, on the scene of His humiliation, He should come forth and appear in all that majesty and glory which belong to our incarnate Redeemer? that here, where He once sojourned as the man of sorrows, despised of men, He should come forth and be seen as the King of kings? And what more

palpable proof could be furnished of the complete annihilation of the tempter's triumph, than the erection in this very world, which he had originally seduced, and over which he had for ages reigned, of the throne of the Messiah?

2. The *head* of this kingdom is Messiah incarnate. As the eternal Son of God, He rules from everlasting to everlasting. He has ever ruled, and ever will rule, in the hearts of His people, by His blessed Spirit; but in that kingdom which is the theme of prophecy, He shall sit and rule as the Son of man. It is upon the shoulders of the child born, and of the son given, that the government is placed—as the seed of the woman—the seed of Abraham—the seed of David. If this be not so, how are we to explain the almost invariable use of these designations which belong to the *man* Christ Jesus, in connexion with the accounts of the coming of His kingdom and His power?

3. Of the *time* of its erection we can give no account, if by this be meant the day and the hour. This no man knoweth, not even the angels in heaven. But in another important sense, we have certain information in respect to it. We are told in what relation this grand event stands, both to the past, and the future, to what precedes, and to what succeeds. Daniel informs us that it shall be ushered in by the destruction of the last of those great earthly monarchies, with the vision of which he was favored. Dan. vii, 9–14, 26–27. While Isaiah again describes the scenes surpassing fable which this kingdom should introduce—see chap. xi, xxv, 6, xxxv, lxv, 16.

4. The *circumstances* attending the introduction of this glorious kingdom, or, in other words, the

manifestation of Messiah as king in Zion, and the *results* produced by it, present before us a theme of meditation, at once awe inspiring, and infinitely attractive to all those who have within them the good hope, who look, and long, and wait for the Redeemer's glorious appearing, for the coming of Him who shall turn away ungodliness from Jacob.

There is one grand circumstance, one of exceeding terribleness, oft referred to, and repeated by all the prophets. The ages of peace shall be ushered in by a day of wrath, great and dreadful, paralleled only by that day when the fountains of the great deep were broken up, and the windows of heaven were opened, that the myriads of earth's ungodly families might be swept into one common grave. "For behold the day cometh that shall burn as an oven, and all the proud, and all that do wickedly shall bestubble; and the day that cometh shall burn them up, saith the Lord of Hosts; it shall leave them neither root nor branch." King Messiah, whose throne is fixed in Zion, shall dash in pieces the now proud multitude of His opposers; He shall break them with a rod of iron, and dash them in pieces like a potter's vessel; He shall smite through kings in the day of His wrath. Upon that many-formed anti-christian power which has long waged war with the Redeemer, and so often forced His saints, almost with bitterness of soul, to cry out—"How long, O! Lord—how long?", all the vials of Messiah's vengeance shall be poured. "Who is this that cometh from Edom,"—exclaims the prophet, beholding with the eye the then distant and dreadful day—"with dyed garments from Boz-

rah?" Ah! my hearer! art thou prepared for the approach of this day of darkness and of death? Should the awakening cry be this moment heard, "Behold, He cometh in the clouds," tell me, would your lips be ready for the glad, the exulting shout, "Even so, come Lord Jesus. Lo, this is our God! we have waited for him?"; or would you be found among the wailing multitudes, uttering their vain cries to the rocks and the hills to cover them from His presence. O! my hearers, as you would have an abundant entrance into the everlasting kingdom, let not this world so busy with its vanities render you heedless of that solemn, but kind voice of God's word and Providence—"Behold He cometh."

Another circumstance, though I do not now pretend to fix the precise place and relative time of its occurrence, is, *the recovery of the long lost Jew*—the gathering together again of the long scattered and down trodden children of Abraham, and their triumphant restoration to their own, their ancient land. He, who regards them for their fathers' sake, shall then say to the north, "give up, and to the south, keep not back, bring my sons from afar, my daughters from the ends of the earth." He, upon whose bloody cross was the superscription written, not in mockery, but in truth, "Jesus of Nazareth, the King of the Jews," shall set His hand again, the second time, to gather the remnant of His people that shall be left, from Pathros and from Cush, and from Shinar, and the islands of the sea. They shall come, even as when they went out of Egypt, laden with the richest treasures of many lands, bringing their silver and

their gold with them; "the children of Israel shall come, they and the children of Judah, going and weeping," as they behold the once Crucified One. They shall ask the way to Zion, and shall say, "Come, and let us join ourselves to the Lord in a perpetual covenant, never to be forgotten." And then too shall the fulness of the Gentile world be brought in. When the mountain of the Lord's House shall be established upon the top of the mountains, and exalted above the hills, all nations shall flow unto it; and many people shall say, "Come ye, and let us go to the mountain of the Lord, the House of the God of Jacob; and He shall teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the Law, and the word of the Lord from Jerusalem; and He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks, nation shall not lift up the sword against nation, neither shall they learn war any more." In a word, "all nations shall be blessed in Abraham's seed—and all nations shall call Him blessed."

O! tell me if this be not indeed a blessed hope—that of the coming, and the kingdom, of our Divine, our Incarnate Messiah. Here is something to win and to fix the hearts and the hopes of the Gentile and the Jew, and cause them with united voices to exclaim:

"Come" then, and, added to Thy many crowns
Receive yet one, the crown of all the earth,
Thou who alone [art] worthy! It was Thine

By ancient covenant, ere nature's birth;
And Thou hast made it Thine by purchase since,
And overpaid its value with Thy blood.
Come then, and, added to Thy many crowns,
Receive yet one, as radiant as the rest,
Due to Thy last and most effectual work,
Thy word fulfilled, the conquest of a world!"

LETTER FROM A JEWISH CONVERT.

DEAR SIR,

In looking over the last Baptist Advocate, my attention was drawn for the first time to an advertisement, requesting the names of all converted Israelites, and requesting all such information to be directed to you.

It was my fortune, through the providence of God, (for I love to trace His hand in my history,) to be placed at an early age at a boarding-school in the country, in the state of — among Christians; and though every exertion was made upon my father's and mother's side to counteract all principles of Christianity that I might imbibe there, yet still, as you will see, God was more kind and gracious and more powerful than they; for while they endeavoured to blind my eyes to the good of my own soul, He graciously undertook to open them and show me my true condition. Now do not suppose that there was no conflict, no desire upon my part to cling to the religion of my forefathers, about which I had heard so much, and whose solemn rites had impressed me with especial reverence. Quite the reverse of this; it was not till I had moved south, and after my father's death in —, and not till I had entered a manual labour school, in the upper part of the state of —, and had been there some two years, that I submit-

ted myself to God, and found persecution and contempt, but hope and joy and peace in believing in Jesus Christ, as the long looked for but persecuted Shiloh.

Passing over a series of years, during which I entered College at ———, and went through the Sophomore class at an advanced standing, I returned to New York, and learnt a trade, having been thrown upon my own resources. I returned to ——— again, remained there about a year, during which time I applied myself to study as well as I could at night. Providence directed me to ———, and here I am by the great goodness of God, provided with friends and means to prosecute my studies. I am studying Theology under the superintendence of ——— by whom I was baptised, and have the prospect of being ordained next November. My age is 22 years and 6 months. Thus I have given you the information required, being an Israelite, and the only one out of our whole generation that I know of, who has embraced Christ; but willing to leave father and mother, and sister and brother, and joyfully "suffer the shame of the cross."

In return you would confer a great favour, by sending me a list of the names of the converted Jews in New York, as I have a great many relations there and hope some of them are among the number.

Please answer this, and oblige

Your humble servant,
—————.

In case this letter should meet the eye of any of the relations of our young correspondent, whose faith in the gracious Messiah of Israel, so far from alienating his affections from "his brethren, his kinsmen according to the flesh, who are Israelites," has rather deepened his interest in them, and awakened the tenderest longings for their salvation, (Rom. ix. 1-5, x. 1,) we feel it proper here to state, that we

shall be happy for their satisfaction to furnish the name, on application at the office, 23 Nassau street, N. Y.

JEWES IN ROME.

On the 18th of March, I arrived in Rome. I might fill a volume with reflections which this wonderful city naturally suggests; but my limits forbid more than a few brief notices. Among the numerous remains of heathen magnificence, cruelty, and superstition, one of those which most powerfully affected me was the arch of Titus. This was raised to commemorate the conquest of Jerusalem by that Emperor. A train of captive Jews, together with the table, the seven branched candlestick, and the vessels of the temple are sculptured upon it. What a monument of the faithfulness of God's judgments! "Because thou servedst not the Lord thy God,—the Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth: and ye shall be plucked from off the land whither thou goest to possess it."*

But if this ancient memorial of the captivity of my people affected me, how much more did the sight of their present captivity in this which calls itself "the holy city!" I have witnessed their oppression and degradation in many parts of the continent; but never did I see them so "trodden down" as in Rome. They live in a certain part of the city called the Ghetto, closed in by two gates, at each of which stands a sentinel;

* Deut. xxviii, 47, 49, 63.

and so strictly are they confined to this place, that, when the Tiber overflowed many of their houses a short time since, the sufferers were not allowed to move out of it, to obtain even temporary accommodation in another quarter. Close to one of the gates is a church; on the outside of which is a representation of the crucifixion; under which there is written in Hebrew; "I have spread out my hands all the day unto a rebellious people."* No Jew can go out or in by this gate without beholding what he can only regard as a studied insult to his feelings. Did the Pope and his cardinals ever read the Epistle to the Romans, given forth by the Holy Ghost through Paul? "Boast not against the branches, —thou bearest not the root but the root thee." How wonderfully has professing Christendom overlooked God's oft-repeated declaration, that though He punishes Jews for their iniquity, He is "sore displeased" with others who "help on the affliction!"—*Herschell's "Visit &c."*

CONVERSATION WITH A JEW.

We reached Ancona on the 1st of April, and on the evening of the second we embarked on board of an Austrian steamer. One of our fellow passengers was a Jew; and as an interview on the high seas is not liable to the objections that attend reporting an interview on land, I may mention that I had much interesting conversation with him. He seemed an upright and sincere man, and entered readily into conversation with me. One evening after the other passengers

had retired, he came to me and said, that his mind had been very much disturbed and unsettled about the coming of the Messiah. He had always been taught to believe, that before His coming the Jews were to become more religious; but instead of this they are becoming more and more ungodly, and if this be so, will the Messiah ever come? I told him, that to me, who believe He has already come, as the one great sacrifice for sin, this is no difficulty; as He himself says in reference to his second coming, "When the son of man cometh, shall he find faith on the earth?" He said this to Jews, and it is literally taking place among them; but God is not leaving Himself without witnesses, as the Prophet has said, "Except the Lord of Hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah."* This small remnant of witnesses consists of truly religious Jews, who believe in Jesus Christ as their Messiah, and walk in holiness of life. I then asked him what he meant by being religious? He said, putting on the phylacteries, by which we are reminded of God's commandments; and repeating about the sacrifices, which reminds us of God's pardoning mercy. I asked him what scriptural authority there was for putting on phylacteries? He seemed amazed at my ignorance and repeated the passage in Deut. vi. 6, 8. "And these words which I command thee this day shall be in thine heart, and thou shall bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes." I

* Isa. lxx. 2.

* Isaiah i, 9.

told him that if God meant the words of Moses to be put into a leather case, it ought to be the whole books of Moses, and not merely one passage from them; but that any one giving heed to the spirit of that chapter, and not to the mere letter, would see it had a far deeper meaning than binding on a few words of the Law to the forehead and arm; that it meant the laying up of God's precepts in the heart, and practising them in the life and conversation. He still insisted that if it were not for the phylactery, and other outward observances, there would be no religion at all among the Jews; and that for the sake of the unlearned, especially, it is necessary to have many outward observances. I reminded him that one of the blessings promised at the coming of the Messiah, is, that to the meek or poor the good tidings of salvation is to be announced; and that, "the wayfaring man, though a simple one, shall not err" in the way of holiness. I then explained to him how the pardoning love of God is seen in Christ Jesus; and how I can behold in Him, Jehovah *tzidkenu*, the Lord our righteousness; that I see in Him my resurrection from the dead, and look forward with confidence to His second coming in glory when this corruptible shall put on incorruption, and this mortal shall put on immortality. He said, "I wish I could believe all this; but business occupies my thoughts so much, that I have no time for thinking on these things; and besides this, I live in a bigotted Roman Catholic country, where the displays of their religious ceremonies are very offensive to the feelings of a devout Jew; and if I wished to become a Christian, I must by the law of the land, become a Roman

Catholic; and I have seen so much wickedness and bigotry among the Jews who become Romanists, that I shrink from the idea of becoming one of them." He then related to me several cases of Jews who have become Jesuits, which I do not consider myself at liberty to repeat.—*Herchell's "Visit, &c."*

NARRATIVE OF A MISSION OF ENQUIRY TO THE JEWS.*

This Mission consisted of the Rev. Drs. Black and Keith, and the Rev. Messrs. M'Cheyne and Bonar, ministers of the Church of Scotland, although the task of preparing the narrative of their joint travels was confided to the two younger brethren. Of these, the first named—the saintly M'Cheyne of Dundee—has since "fallen asleep." But in these beautiful pages, "he, being dead, yet speaketh," and on a subject of which, his ardent, gracious heart, was ever full. The sweet odours, as of ointment poured forth, of his early and remarkable piety, mingle throughout with the kindred fragrance of the spirit of his like-minded companion, and true yoke-fellow, Bonar, whom a mysterious Providence soon called to resume his pen, as the weeping biographer of his friend.

The Narrative appeared about two years ago, and was eminently useful in awakening that general and fervent zeal in behalf of Israel, which is one of the most pleasing and hopeful features in the recent revival of religion in Scotland.

* "Narrative of a Mission of Enquiry to the Jews, from the Church of Scotland, in 1839. Edinburgh, 1842."—pp. 730, 8vo.

We shall just say of it, that it is a work brimful of interest, teeming with information, pleasant incidents, descriptions, and familiar graphic illustrations of Scripture—altogether a truly delightful volume.

We are thankful to hear that there is some likelihood of seeing this book reprinted in this country. If our readers have any faith in our recommendation, they will make an effort, if necessary, to secure a copy.

A VISIT TO MY FATHERLAND.*

We do not find, in this little volume, much addition to our previous stock of information, respecting the present condition, customs, or topography of the Holy Land. It is, indeed, professedly written for "the poor of Christ's flock," and for such as "have not leisure to peruse the more elaborate and valuable works" on these topics. But, in addition to its suitability in this respect, the work possesses a peculiar value and interest of its own, as a clear and manly record of the sentiments and reflections that naturally arise in the mind of a pious and intelligent Jew, as he sojourns in the land, and muses among the graves, of his forefathers. Many of these are beautiful and touching. There is, moreover, what will no doubt in some quarters affect the popularity of the book, the expression, perhaps rather too frequently repeated, but not at all too strong, of a decided hostility to the labori-

ous formalities, and insolent sectarianism of "*High Church*." The London Society itself, while Mr. H. rejoices in all the good which it has been honoured to effect, is at the same time rebuked with considerable plainness of speech for the principles, on which the Jerusalem Bishopric has been organized, in so far as the old christian communities of the East are thereby formally recognized as "*Sister Churches*." These communities our author regards as, (and we must even add, that he goes far towards proving them to be,) thoroughly corrupt and apostate. This "unholy alliance," therefore, to use our author's phrase, he openly condemns as fraught with evil—as putting the mission, and the gospel which it proclaims, in a false light before the Jewish mind from the outset, and so arraying unnecessarily against evangelical operations, a host of hereditary and inveterate prejudices. His remarks on this subject we cannot but consider deserving of the serious attention of the managers of that noble institution—the London Society.

Mr. H. pays a very warm, as it is a richly merited, tribute of applause to the intelligent and faithful zeal of the American missionaries in Syria. He speaks also of "the case of the Rev. Dr. Duncan," (of the Free Church of Scotland,) "at Pesth, as completely answering his idea of what a mission to the Jews ought to be," and pronounces the result of his labours to be "decidedly the most successful work among the Jews of modern times."

By referring to the Chronicle for July, our readers will perceive an intimation on the part of Mr. H. of his willingness to visit this country for a few months, and af-

* "A visit to my Fatherland, being Notes of a Journey to Syria and Palestine in 1843. By Ridley H. Herschell, author of 'A Brief Sketch of the Jews,' &c., &c. London, 1844," pp. 258, 18mo.

ford us the benefit of his services, and great experience in this most difficult, but most important field of missionary enterprise. It is with no ordinary satisfaction that we announce to the friends of Israel, that an invitation to the above effect was immediately dispatched by the Board of Directors, and that we anticipate the pleasure of welcoming, ere long, to our shores, this "brother beloved."

FIRST ELEMENTS OF SACRED PROPHECY, &c. By the Rev. T. R. BIRKS, M. A., Fellow of Trinity College, Cambridge. London, 1843, pp. 438, 12 mo.

Also by the same Author,—

THE FOUR PROPHETIC EMPIRES, AND THE KINGDOM OF MESSIAH. London, 1844, pp. 446, 12mo.

The recollection of some former casual performances of Mr. Birks led us to order from England the first of the volumes here mentioned, as soon as we saw the announcement of its publication. The receipt of another copy since, through the kindness of the Author, has naturally provoked a second perusal, which has abundantly confirmed our previous high estimate of its merits. The work is mainly devoted to a careful and searching review of the principles and conclusions of the Futurist School of interpretation—meaning by the phrase those writers who, boldly rejecting all the ordinary "Protestant expositions," insist upon referring nearly the whole of Daniel's visions, and of the Apocalypse, to a still future fulfilment. The confidence of these somewhat boastful and contemptuous brethren

would appear to have been here suddenly and very effectually quelled. Thus far, at least, there has not been even an attempt made to rally their forces from utter—we could almost say, merciless discomfiture.

Among the general positions, vindicated by the writer against the fierce assaults lately made upon them, is, of course, the *Year-day theory*, so called, or the alleged substitution, in prophetic chronology, of a day for a year. We particularly mention this, as we have nowhere met with so compact and satisfactory a defence of the important principle in question. To our mind it is quite conclusive.

For the last eight years Mr. B. has enjoyed the privilege of residing in the family of the Rev. Edward Bickersteth, as Curate, we believe, of the same parish of which the latter gentleman is Rector. We are pleased, however, to learn that the ability displayed in these "Elements," has been one principal means of procuring for the author a presentation from the Bishop of Ely, to another living in that neighborhood. "I shall have much leisure," he remarks, "for unfolding other parts of God's holy word, in these critical and eventful times, when the Church needs to be armed anew for the conflicts that are approaching." "I trust," he adds, (if one, whom we are happy to call our friend, though we have not seen his face, will pardon our quoting thus much from a private communication,) "I trust, by the help of God, to do more than I have yet done, in these times of crisis, to unfold the mysteries of God's word to his people—the only sure and effectual armour in the evil day. The clouds may be dark; but there is

the bow of the covenant perpetually beaming forth through the darkness, to cheer and comfort all the people of God." "*The four Prophetic Empires*," just published, approaches much more nearly to my view of what this great subject demands, and, I trust, with the blessing of God, is likely to be of more extensive benefit to the Church of Christ."

The second work here referred to has just reached us. We shall probably take occasion to speak of it hereafter, in so far as it illustrates the grand question of Jewish destiny. In the mean time, we shall leave our readers to draw their own inferences, regarding our author's views on that subject, from an extract we give this month from a poetical effusion of his, which carried off the Seatonian prize, last year, in the University of Cambridge.

THE OCCIDENT.

The leading article in the September number of this periodical is on "The Demands of the Times," and contains some unexpected and most affecting admissions, with regard to the spiritual condition of the Jews on this continent. "It has become perfectly evident," says the writer, "that we can lay no claim to the title of a religious community!" He also laments the backwardness, or the inability of the European Rabbins, to meet the reformers with their own weapons of modern literature and science.

There is an earnest sermon for Pentecost, founded on Mal. iii, 22; "Remember ye the law of Moses, my servant, &c." But surely it is

a sad misconception on the part of our Jewish friends, when they suspect christians of dishonouring, or of wishing them to dishonor, "the law given by Moses." Would our brethren but consent to read the four gospels for themselves, and judge of the pretensions of our blessed Lord and Saviour from His own lips, they would discover that His constant appeal, when addressing their fathers in support of His claims, was to that very "*Moses in whom they trust*." For," said he, "*had ye believed Moses, ye would have believed me; for he wrote of me*." But if ye believe not his writings, how shall ye believe my words?" John v, 45-7; and again verse 39; "*Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me*." Now from this it is evident, certainly not that Jesus of Nazareth was the Messiah, but that He was both willing and anxious to have His character tried by the severest tests, that the law and the prophets could furnish. Is this the spirit, we ask, of an impostor? It must, moreover, be remembered, that what was said to the fathers, is still said to the children; "*had ye believed Moses, &c.*;" and "*search the scriptures, &c.*" If a single Jew should read these lines, we warn him, we entreat him to sit down, at least for once, but not until he has bowed the knee to the God of Abraham, and Isaac, and Jacob, and humbly sought His gracious guidance, to a candid and careful comparison of the New Testament with the Old. It is thus only, that any intelligent man can satisfy himself, as to whether the one contradicts, or illustrates and confirms the other. Say not, as you sometimes do, that your fathers examined the

question, and decided against the Nazarene. This would, indeed, be sufficient for your justification, if you had any reason to believe, that your fathers were secured against the possibility of mistake, and the seductions of error. But alas! the voice of your own Scriptures, and the whole history of your nation, are equally fatal to any such idea.

We can notice only very briefly the remaining articles. The Rev. S. M. Isaacs, of New York, contributes a paper on "The Reform Agitation," which now stirs the Jewish community throughout the world, and in this country has especially affected the peace of the congregation in Charleston, S. C., under the care of the Rev. G. Poznanski. Grace Aguilar of London sends "The Hebrew's Appeal," a poem occasioned by the late Russian Ukase. From a letter from Barbadoes we learn that the inscriptions on the tomb-stones in the Beth ahayim, or Jewish burying ground, show that Israelites had sojourned in that island prior to the year 1658, and that the officers of the Synagogue, which was rebuilt some ten years ago at a cost of \$14,000, "have been from time immemorial elected through the Vestry of the Portuguese Synagogue of London." Another of Dias' Letters against Christianity is given, which derives all its point and force from the perversion of Scripture, as we concur in regarding it, of which many Christians are doubtless guilty, in "pretending that none of the prophecies concerning the future delivery and return of the Jews, ought to be taken in their plain, literal sense, and obvious meaning."

The next article on "The Frankfort Reform Society," rejoices in the

spirit of resistance to innovation, which some of the Jewish ladies have lately manifested in that place; and the closing article, on the "Jews in Venezuela," mentions the gratifying fact of the grant by government of a piece of ground, "for a burying-ground to the few Israelites at present established at Caraccas." The Jewish Calendar for the ensuing year, completes this interesting number.

"DAYS OF OLD."

No. 5. MOUNT SINAI.

"And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak unto thee, and believe thee for ever." Three days were to intervene of solemn preparation, that the chosen people might be able to bear the presence even of the cloud which veiled the glory of the Eternal, the Holy One of Israel. What days were those in the camp! No more doubting, no more murmuring, no more disbelief, in the divine mission of Moses. He, the prophet of the Highest, whom some had been ready to stone, was now looked on with reverential awe, and his every step followed by thousands of anxious eyes. Minutely were his commands given, and unreservedly obeyed. Before them towered the hill of Sinai; and what was there in that rugged mount to attract every gaze, to thrill every heart, to cause a tremor in every knee? Moses was setting bounds about it, making it a consecrated, a peculiar thing, that neither man nor beast might touch under penalty of instant death.

There was little now to distinguish one family from another throughout the tents of Israel; one mighty influence embraced them all; individual peculiarities of character were for the time lost in the one great

feature of nationality. Israel was gathered together, and how had the Eternal addressed them, through Moses? "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and shall be unto me a kingdom of priests, and an holy nation." Israel felt on that day as one man; man, called to hear the voice of the Supreme, Eternal God!

Yet were there degrees in the intensity of feeling excited; and such a heart as Jabin's could scarcely find room for the expansion of which it was conscious. The third morning found him at the tent door, his face bathed in tears of hope, and joy, and holy awe. Jabin loved the Lord his God: for had not that glorious hand delivered him and his people from a sore bondage, and thus far led them towards the fulfilment of every gracious promise made to Abraham, and to Isaac, and to Jacob? Had not that powerful arm cut Rahab and wounded the dragon, and made the depths of the sea a way for the ransomed to pass over? Were not their frames cherished with bread from heaven, their lips moist with pure water from the stony rock, and their souls filled as with marrow and fatness, while they praised him with joyful lips? Yes, Jabin loved the Lord, and exceedingly rejoiced that His glory was magnified.

But lo! while the early sun throws far and wide the vivid beams of his uprising splendour, the highest and the brightest spot in view becomes suddenly dark. O how unlike the darkness of Egypt was that darkness of Sinai! Under the one evil angels were present, to terrify, to torture, and to dismay;* within the other was shrouded the resplendent majesty of the Lord of heaven and earth. But thunderings, such as never before rocked the world, lightnings in the living blaze of which the sun sickened and vanish-

ed, with such a trumpet sound as caused the heart of man to pause in its life throb, so exceedingly fearful was the grandeur of its unearthly tone—these bespoke the approaching presence of the Eternal—who could abide that hour?

In the deep silence, stepping softly, upborne by a strength not their own, the whole multitude of Israel left the camp, led forth by Moses, to the nether part of the mount. Shall mortal hand dare trace what followed? No; with reverence we take up the word of inspiration to relate it. "And Mount Sinai was altogether in a smoke, because the Lord descended upon it in a fire; and the smoke thereof ascended as the smoke of a great furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and reached louder and louder, Moses spake, and God answered him by a voice. And the Lord came down upon Mount Sinai on the top of the mount; and the Lord called Moses up to the top of the mount, and Moses went up." Prostrate on their faces, doubly terrified at the departure of him whose divine mission they had more than once dared to question, in death-like stillness the children of Israel awaited the sequel of this unutterable scene; and then the thunder ceased to roll, the lightning's fitful flash gave place to the one broad sheet of living fire that wrapped the holy mount, and rising overcanopied the earth, piercing alike the closed eyelid and the mantle's fold that would have veiled it; and penetrating the inmost soul with irresistible light; and the voice of the Eternal was heard by man, and the Almighty Lawgiver proclaimed the law of His commandments; the sublime code of Israel's King who liveth for ever and ever.

Did not Jabin feel the terrors that caused every heart to quake? He did, but his soul clave unto the Lord, for protection, as it were, even against His own awful Majesty. To no other people were such fearful manifestations vouchsafed, because among nations no other was

* Psalm lxxviii, 49.

so near and dear unto the Lord. The words of the law fell upon his ear; they also sank into his heart. To him the scene was not one of transitory excitement, but an entering into covenant with his God. What, from henceforth, could be the voice of man to Jabin, what the clamour of his own passions, the murmuring tones of his own unbelief? He had heard the voice of God, and all else must be to him as the rustling of leaves in a summer's gale. When the multitude overcame with the terrible glory, removed and stood afar off, Jabin was among them, but his heart removed not. Its language was that which David long after recorded as his own, "O how I love thy law!"

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No. 6. MOUNT HOREB.

"He will never return!" were the desponding words of Merab, as, following the direction of his son's earnest gaze, he looked towards Mount Horeb. "Say not so, dear father: the mercies of the Eternal our God are inexhaustible, and after afflicting us for our rebellious sin not as an enemy who would destroy, but as a father who would correct, be sure that He will not forsake us."

"But, my son, forty days save one have elapsed since he left us, and we see no token of his return."

"Father, if the Lord had taken Moses away from us, to restore him no more, and without delivering into other hands the great charge committed to him, would that cloud still rest upon the tabernacle, so divinely fashioned, so resplendent in beauty, so awful in holiness; the place of meeting between the Lord of heaven and His poor children of earth? No, we are not forsaken; lean on me, dearest father, and let us go forth of the camp, that our eyes may be brightened by gazing thereon."

¶ They went; and Jabin lifted up his eyes and beheld the goodly array of Israel's host. It was a mag-

nificent spectacle! but a sadness reigned throughout the camp. The tabernacle was no longer in the midst of them; Moses had received command to pitch it far beyond the lines that had before encircled it, as a token of the Lord's displeasure. When they passed the boundary a tremor seized the knees of Merab, and he leant more heavily upon his son, whose changing colour betrayed the emotion of his soul also. "Never, never, will it be effaced from my memory," said the old man in a low tone, as if he shrank from hearing his own reference to the event. "Thou, my beloved one, didst by thy passionate entreaties dissuade thy parents from joining bodily in the sin; but alas! our hearts were too much with the maddened crowd, who yielded reverence to the work of their own hands. Whilst thou wert weeping, rending thy garments, and defiling those silken locks with dust—or hiding with thy vesture, the eyes of the little ones, who laughed and would have danced responsive to the unhallowed song—we abhorred not the deed; we deemed it idle, and a disgraceful imitation of our vanquished; but not jealous like thee, were we of the glory of the Holy One.

Oh that cry, that shriek of three thousand dying sinners! the terrible look of our meek Leader when around him lay the fragments of the mysterious stone, that God's own finger had engraven; and the sons of Levi, in the deep silence of stern resolve, pursued the work of slaughter through the camp. Jabin, I still feel the frantic grasp of our unhappy kinsman, who had scoffed at our abstinence from the feast even more than at our confidence as to the manna—his cries as they dragged him from me—the gush of his warm life-blood—he paused, for Jabin grew so deadly pale that the father's heart reproached him with the needless pang. "Let us worship the Lord, my child; and pray Him to restore our Moses, for Israel without him is but as a headless trunk." "Not so, my father; the God of

Abraham, the God of Isaac, the God of Jacob, is Israel's Head. As such, let us bow before Him, and confess that, in the midst of judgments, His mercy endureth forever."

They worshipped in the Tabernacle of the congregation : and with cheering words, young Jabin beguiled the evening hour, recounting how the Lord had visited, and with a mighty hand, and stretched out arm, had delivered them from Egypt. His heart was anxious, not that he doubted the return of Moses, but he trembled lest Israel, impatient at his long delay, might commit some act displeasing to the Lord. When on the fortieth morning he went forth to gather his supply of manna, and filled his pitcher at the sparkling stream, ever swelling from the smitten rock, he blessed the Eternal for the daily tokens of His abiding mercy, and went back rejoicing to the tent.

Suddenly, a movement was observed throughout the immense camp ; every eye was turned, every step was bent towards Mount Horeb. A light, not that of flaming fire, but softly brilliant as the glow-worm's brightness, sparkling from the dewy grass ; such a light, vivid even in the sunshine, was seen on the hill's descent ; and as it came nearer, they might all descry the mildly majestic gait and form of Moses, from whose countenance shown out the lingering reflection of a glory, that no mortal eye save his had looked upon. There was a subdued shout of glad welcome, as the Leader drew nigh ; lengthened out into articulate tones of thankfulness, as they beheld within his arms the two tables, with which it had pleased the Most Merciful to replace the forfeiture of their recent sin. But the brilliancy of which Moses himself was not conscious, proved too dazzling for men's eyes ; and, ere he could deliver the gracious message, he was obliged to veil his face. O Majesty Eternal and unspeakable, the very sight of which imprints a trace of its own beauty ! Well did Moses know of what he spake, when in the sublime-

ly touching Psalm that bears his name* he prayed, " The glorious majesty of the Lord our God be upon us !"

LETTER FROM THE REV. R. H. HERSHELL.

60 Gibson Square, Islington,
August 27, 1844.

MY DEAR SIR,

I have only a few days since returned from my tour through different parts of the Continent of Europe, and you may easily imagine how much I found to do after a three months' absence. Still I hasten to write a few lines in reply to your last.

The reason why dissenting societies for the Jews have such a lack of good and proper agents is, because they have no means whatsoever of advancing and training young converts, so as to bring them up in the nurture and admonition of the Lord. It is utterly impossible for any society to enjoy prosperity, unless they do things wisely and well. While, on the one hand, we have to be exceedingly guarded against encouraging hypocrisy, so that the very greatest care is to be taken before an enquirer is received and taken up, we must, on the other hand, bear in mind, that, if our God teaches us to pray, "*Lead us not into temptation,*" we should beware of throwing the young convert into temptations, that would severely try an old experienced christian. I am quite aware, that there is the old argument to be brought forward, " Why not treat the Jews as other people ? let them hear the gospel as others have to do." I answer to this, that the cases are not

* Psalm xc.

parallel. If you compare Jewish converts at all with another class of people, it must be with those *divinity students*, who are totally separated from their former habits, &c., so that now they have nothing to maintain them but the free will offerings of the church. Now suppose that the church put every candidate for the ministry to the test, that he must expect nothing short of being cast off by his own relatives, cut off from all resources, from which he might otherwise hope to obtain the meat that perishes—he shall receive a cold shake of the hand from christian ministers, but on no account must he venture to ask for bread when he is hungry—what he shall get fully and freely, is a long lecture in the Divinity Hall, upon Christian doctrines, &c., &c.,—should this be the test, I think very few candidates for the ministry will offer themselves. And yet the case of the infant convert is more trying still, because he is a mere babe, and is expected to act the part of a man.

There are many cases occurring of awakening among the Jews, and real conversions take place among *merchants* and *tradesmen*, of which the public knows little or nothing. This class, of course, needs not the aid of a Jews' Society. But the most promising class of persons in the present day, are the young men of education and talent, who are willing to investigate the truth, and such must particularly be taken under care of the Christian Church, that they may have every advantage given them for future usefulness. I am fully aware, dear brother, that there have been many grievous and bitter disappointments in the attempts, that have been made for

the conversion of the Jews. But I venture to say, that these have, in many cases, arisen from unwise and inexperienced managers, who did not understand the Jewish character. . . .

I have had a very interesting tour. The Lord opened a door before me in every town and city, and I had many opportunities afforded me for declaring the gospel of salvation, the particulars of which I hope to give, when, God willing, I shall have the pleasure of seeing you. I should have liked much to comply with your wish, that I should go over this autumn or winter; but this is quite impossible. I have a charge committed to me by the Lord of a church and congregation, besides the many poor converts who are looking to me for support. And having been away three months this summer, and last year upwards of five, it would not be right for me to leave them so soon again. The very soonest I could leave, would be early in spring. . . .

Believe me to be yours, in the
Lord, our Righteousness,
R. H. HERSCHELL.

Accompanying the above letter, we received a printed Appeal, just issued by Mr. H., in behalf of the *Jews' Benevolent Fund*, established by him two years ago. Had we room for it, we should like much to transfer this document to our columns. There is not one word in its general statements but is equally applicable to our own circumstances. Indeed, the remarks on this subject in the letter touch very acutely one of the most painful parts of the experience of the American Board. It was stated by the Treasurer at the last meeting, that the Fund in his

hands for the relief of cases of extreme destitution, and from which small sums can be paid only by express authority of the Board, after a careful examination of the circumstances in each particular instance, was at present exhausted, and somewhat overdrawn. And yet, at the very same meeting, an urgent application for aid, was made by an honest, industrious, christian man, who has been known to the Board for years. Although an excellent tradesman, his utmost efforts to find employment, either in this city, or in Philadelphia, have failed; and the result has been, that, in order to pay his small rent, he has been compelled to part with nearly all his furniture, and often has not wherewithal to procure daily bread for himself and family.

We would fain bring this matter under the considerate attention of the christian and the humane. Let it be well understood, that there is no social virtue, for which the Jewish people are more honorably distinguished, than their habitual and systematic kindness to the poor. What then must they think, when they see those of their own number, who, by their good confession of Christ the Lord, have become aliens from the sympathies of kindred, left by their new friends to pine and starve, for want of even a very small portion of our "carnal things?" *And what must the poor convert himself think?* The argument of the Apostle John comes readily home to the common sense, and natural feelings of all men, to say nothing of the spiritual affections of the renewed heart:—"We ought to lay down our lives for the brethren. But who so hath this world's goods, and seeth *his brother* have need,

utteth up his bowels of compassion from him, how dwelleth the love of God in him?"

KEITH'S "LAND OF ISRAEL."*

"This work, we venture to predict, will very soon be universally known as one of the most interesting and important publications of the day. It contains a great deal, that to us is new and very striking, both in its disclosures regarding the actual condition, and in the views which it presents of the future glory, of the Land of the Covenant. We can not afford space for only a single specimen, but that shall be a remarkable one. What does the reader think of the following conclusion—a conclusion, too, it appears to us, made out on clear and incontrovertible evidence, respecting the *territorial extent* of the prophetic Kingdom of Israel?"

"In round numbers, the average breadth of the promised land would thus be six hundred miles, which, multiplied by its length, five hundred, gives an area of 300,000 square miles, or more than that of any kingdom or empire of Europe, Russia alone excepted. The jesting Frenchman is brought down from his boasting when it is seen that a region half the extent of France would need to be added to its size, before the land of "the great nation" would equal, in superficial extent, that land which the Lord gave to the seed of Israel. It exceeds, in the aggregate amount of square miles, the territories of ten kingdoms of Eu-

* "The Land of Israel, according to the Covenant made with Abraham, with Isaac, and with Jacob. By Alexander Keith, D.D. With numerous engravings. New York: Harper & Brothers, 1844." pp. 338, 12mo.

rope, Prussia, Belgium, the Netherlands, Bavaria, Saxony, Hanover, Wirtemberg, Denmark, Sardinia, and Greece, and its relative proportion to Great Britain and Ireland is 300 to 118, or more than two and a half to one. Were the average breadth to be reckoned at 500, instead of the medium, 600 miles, which, from the inequality of the sides, may be nearer the truth, the superficial extent of the promised land alone would still exceed that of the largest kingdom of Europe.

But Israel, extensive as are its bounds, is not destined to stand alone. Its mightiest adversaries of old shall be its servants. No prince but of Israel shall rule in Egypt or Assyria. The former country will add to Israel's dominion, or subservient domain, an area of 15000 square miles. The latter, including Mesopotamia, and "stretching beyond the Tigris as far as the mountains of Midia,"* and from the mountains of Armenia to the Persian Gulf, leaves no region that shall not own immediate fealty to the kingdom of Israel, from the eastern shores of the Mediterranean to the borders of Persia, and the vicinity of the Caspian. Such is the power of the word

of the living God; such the liberality of His gifts to the people whom He chose, were they his own by another covenant than that which they have broken; and such, in topographical relations alone, is the provision that is made, as thus revealed, for the completion of the promise, that Israel shall finally be a blessing in the midst of the earth. Thus saith the Lord, "It shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them; and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it."†

The subscribers have done the book great justice in this reprint of it, bating a certain number of errors of the press, especially among the few Latin notes. Considering, however, the superior quality of the paper and type, and the maps and numerous embellishments, it is a very cheap volume. We are happy to think, that it is likely to do great and extensive good.

POETRY.

FAITH, HOPE, AND CHARITY.‡

BY THE REV. THOMAS RAWSON BIRKS, M. A.

Yet, e'en while gloom and darkness veil our sky,
We hear, though faint, your solemn minstrelsy,
And still, by many a couch, o'er many a bier,
Faith, Hope, and Love! your sacred forms appear.
Where from the lowly cot ascends, at even;
Praise, like sweet incense, to the God of heaven;—
Or midst the slumbering dead are heard to rise
Each Sabbath morn, sweet anthems to the skies:
Where holy servants of the Incarnate Lord
Go forth to spread the tidings of His word;
And midst Cathaian seas, on Libya's shore,
Dark idol realms their eager steps explore;
There are ye seen: where your soft voice is heard,
With secret joy the captive's heart is stirred;

* Gibbon's Hist., vol. iv., p. 166.

† Jer., xxxiii, 9.

‡ We give the conclusion of the Poem.

Before your presence hell's dark sorceries flee,
And Pagan tribes Immanuel's glory see.

But chief, O heavenly Sisters, in each hour,
When clouds and storms around your pathway lower;
In these last years of time, when Mammon's spell
Hath spared the fiend his deeper frauds of hell;
And gathering mists of sense, that round you lie,
Shroud the pure landscape of the worlds on high;
To that fair land your wistful gaze is turned,
Where bright of old the lamp of mercy burned:
And oft, by Jordan's wave, or yon dark sea
That slumbers midst the shores of Galilee,
On Tabor's holy mount, by Hermon's hill,
Or Cedron's brook, ye love to linger still.
There at each step to thee, bright Faith, is given
Some fresh memorial of the Lord of heaven:
And oft, where once the man of sorrows trod,
Though earth disown'd the presence of her God;
Bathed in heaven's dews, and nursed with balmy airs,
Immortal Love her drooping strength repairs.

But O fair Hope, around thy beamy head
In that blest land what lovely scenes are spread!
There still, from Pisgah's height, thine eye can trace
The wondrous landscape of celestial grace.
For lo! the darkness breaks, the shadows flee!
Light dawns once more on lonely Galilee.
See! the lost outcasts cease at length to mourn,
And Zion's captives to their God return.
He comes! the King of Israel: at His voice
Her hills and dales, her woods and streams* rejoice.

From Paneas' fountain to the sacred well†
Whose gushing waves of covenant-mercy tell,
Harps, angel harps, renew their songs again,
And Eden's beauty smiles o'er every plain.
Lo! Earth renewed, beneath her Maker's eye
Reflects the glories of the upper sky;
And each fair spot where once the Saviour trod
Breathes its pure incense to the throne of God.
O who shall tell the gladness of that hour
When sin and death shall lose their cursed power;
When from the grave the sons of God arise,
And earth's loud anthems rend the astonished skies!
Thrice blessed hour! the years of woe are past:
Love, pure, immortal Love, prevails at last.

* Ezek. xxxvi. 4, 8. "Thus saith the Lord God to the mountains and to the hills, to the rivers and to the valleys, to the desolate waters, and to the cities that are forsaken. But ye, O mountains of Israel, ye shall shoot forth your branches and yield your fruit to my people of Israel; for they are at hand to come."

† Gen. xi, 33. "And Abraham planted a grove in Beersheba, and called there on the name of the Lord, the everlasting God."

O Faith and hope! on that auspicious day
Will ye too pass, like sin's dark cloud, away?
While Love, her wanderings o'er, shall mount on high,
And fill heaven's courts with nobler harmony.
Say, deem they right who think that ye must cease
On that sweet shore of everlasting peace?
Or die forgotten, like the dreams of night,
Lost in that blaze of pure and dazzling light.
Nay, heavenly graces, at your sister's side,
Like her, immortal, ye shall still abide.*
Though tongues must fail, all earthly gifts decay,
And man's poor dreams of knowledge die away;
Eternal music from your lips shall rise
Amidst the sun-bright vales of Paradise.
For say, what ages shall exhaust the love
That streams perpetual from the throne above?
When shall the ransomed children of the dust
Cease, though immortal, in their God to trust?
Or hope forget, midst that celestial home,
To tell the unborn bliss of years to come?

O pure and heavenly graces, aye to last,
When Earth's proud warriors, like a dream, have passed!
Be yours, amidst the ransomed hosts, to raise
Still nobler raptures in their songs of praise.
Faith shall abide;—undimmed, her eagle sight
Gaze on the Searchless, and the Infinite;
And glorious seraphs, at her powerful word,
Like earth's weak infants, lean upon the Lord.
Hope shall abide; and while she pours her lay
To all heaven's armies, beckoning, lead the way,
Where dawn perpetual in their raptured view
Mysteries unknown, delights forever new;
Revealing still fresh wonders, while she sings
The unfathomed goodness of the King of kings.
Thou too, their greater sister, in that day
Through heaven thy peerless beauty shalt display;
And all the sons of light forever prove
Your joys, O Faith, and Hope, and bright eternal Love!

* 1 Cor. xiii. 13. "And now abideth, faith, hope, charity, these three; but the greatest of these is charity."

JEWISH CALENDAR FOR SEPT. AND OCT.

Day of Solar month.	Day of the week.	Sabbath commences	OCCURRENCES.
Sept. 14	Sabbath,	6	1st day of Roshashana
15	Sunday,		2d " "
16	Monday,		Fast of Gedaliah
21	Sabbath,	5½	הואזיר
23	Monday,		Day of Atonement
28	Sabbath,	5½	1st day of Succoth סוכות
29	Sunday,		2d " "
Oct. 4	Friday,		7th " Hoshanna Rabba
5	Sabbath,	5	8th " Solemn Assembly
6	Sunday,		Simhat Torah
12	Sabbath,	5	בראשית
13	Sunday,		Roshodesh Heshvan*
14	Monday,		1st of "
19	Sabbath,	5	חולדת נח
26	"	5	כך כך

For interesting notices of *Roshashana* (New-Year) and *Day of Atonement*, just passed, see Jewish Chronicle for November and December, 1843.

MISSIONARY INTELLIGENCE.*

AMERICAN SOCIETY.

MEETING OF THE BOARD—CALL OF MR. NEANDER.

At an adjourned meeting of the Board of Directors of the American Society for Ameliorating the Condition of the Jews, held at the Society's office, No. 20 Nassau Street, on Monday, September 9th, 1844, the Rev. Phillip Milledoler, D. D. President, in the chair.

A letter from Mr. John Neander, dated Cassel, in Curhessen, May 14th, was read by the Secretary for Domestic Correspondence. Whereupon, on motion, it was

Resolved unanimously, that Mr.

Neander be invited to come to this country as soon as he can find it convenient, to labor as a Missionary to the Jews, under the direction of this Board.—Extract from the Minutes,

ALEX. M. BURRILL,
Recording Secretary.

Greatly do we rejoice, that the Board has at last been enabled to take this important step. We can now more confidently and urgently appeal to our auxiliaries, and to all the friends of the Society, and of Missions, to come forward to our help. The lack of suitable, spiritual-minded, devoted

* We regret to find that some interesting matter, which we had prepared for this head, has been unexpectedly crowded out. Never, indeed, do we go to press without lamenting, that our limits are still too confined, or without renewed longings for the day, and we hope soon to see it, when the increase of the number of our Subscribers will be such, as to justify another enlargement, without additional expense to them.

missionaries, has hitherto been the weakness, and the reproach, of our Society. We bless "the Lord of the harvest," who now, in answer to many fervent prayers, is "sending forth labourers into His harvest." We cannot, we will not, doubt for one moment the willingness of the churches of America to sustain us under these new responsibilities. There are others, besides Mr. Neander, within our reach, who might be engaged for the work, with every prospect of success. Even while we write, a letter has come to hand from Mr. Herschell, in which he says;—"I have not the least doubt, but, by the blessing and aid of the Lord, I shall be able to procure faithful labourers for you. I feel very much interested in your society, because I am persuaded that, if it be well organized, it may become a very important auxiliary to Jews' Societies throughout the world." But the Board, it is evident, cannot enlarge their operations, except as the means shall be furnished. Let it now be seen, that the Christians of our land are neither ignorant, nor unmindful, of their manifold obligations to the Jews, and that they have been only waiting for the opportunity to repay the debt, by doing good to Israel.

FREE CHURCH OF SCOTLAND.

EXTRACTS FROM ANNUAL REPORT OF THE JEWISH COMMITTEE.

(Concluded from page 72.)

III. DAMASCUS.

"It was stated last year, that it was intended to plant in Syria a united mission of the Irish Presbyterian Church and the Free Church of Scot-

land, to be conducted by the Rev. Messrs. Graham and Allan. On the advice of Dr. Wilson, with the full concurrence of Mr. Graham, it was agreed to establish this mission in Damascus, where these two missionaries are now labouring. They are still acquiring the language, and scarcely beginning to sow the seed; and it will be premature to look for fruit at present; but it is gratifying to learn that there has been a great demand for Bibles, so that their supply has been exhausted. While the Word may thus be silently working its way, there is also a disposition, not indeed to inquire, but to converse; so that Mr. Allen, in his letter of last month, writes, 'we have still to lament, rather over our own inability to speak, than our want of opportunities.' The success, with which God has crowned our labours elsewhere, ought to insure our cordial concurrence in a request which he thus expresses—'In the meantime, let prayer be made without ceasing for us, and in due time we shall reap, if we faint not.' The Committee regard this as one of the most important of all their stations—they trust that the Church will unceasingly pray that the Lord may reveal his arm in Syria, as he has done in Hungary,—and they hope that in another Assembly they may have to record also of Damascus, that 'this man and that man has been born there.'

"The sum of £100 was, during the year, voted by the Committee, and a similar sum by the Irish Presbyterian Church, for the formation of a Hebrew and Arabic library in this city, to assist the missionaries in their studies and labours. For the last three months, Dr. Wilson has been engaged in furnishing this library with suitable works."

IV. CONSTANTINOPLE.

"The Rev. Mr. Schwartz, whose valuable services were last year stated to have been secured by the Committee, having resided for some time in this country, has now been ordained by the Presbytery of Edinburgh, as a minister in connection with the Free

Church of Scotland. His ultimate destination has not yet been determined, but whether he returns to Constantinople or not, that important station, which is now occupied by Mr. Newhaus, will not be abandoned. During the last year, meetings have been held in this city three times a week, attended by from forty to sixty Jews,—many copies of the Hebrew Testament have been distributed,—three converts have been baptised, and five inquirers are now in preparation for baptism. This mission has been deeply indebted to the fostering care of the Rev. Mr. Schauffler, who, though an American missionary, has interested himself in the mission of the Free Church of Scotland, as if he had been one of her own agents.

"The Committee have still their eye both on Bombay and Aden, as soon as the liberality of the Church shall enable them, and as suitable agents shall have offered themselves."

V. SCHOOLS.

"The Committee continue to receive favourable, and, in some cases, very encouraging accounts, of the schools under their superintendence. There are now schools for Jewish children in Posen, Bombay, Jassy, Constantinople, and Corfu. The last being connected only with the female associations, by which, in most of the others, the expense of educating the girls is defrayed. The number of pupils receiving education in the schools at Bombay, including those instructed in the Assembly's institution, is about 300, 60 of whom are girls. . . .

"Your Committee cannot conclude without respectfully, but solemnly reminding the Assembly of the deeply responsible position in which the glorious events, briefly referred to in this report, appear to them to have placed the Free Church of Scotland. It is written of Israel, 'that if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness,' and 'if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead.' The recep-

tion of Israel by God in the latter day shall be life from the dead—life from the dead to the unbelieving Gentile nations, and life out of comparative death to the Gentile Churches. If the final reception of the whole nation of Israel shall prove life to the whole world, it is not unreasonable to hope that the previous earnestness of their salvation should be partially productive of the same effect, and especially to the Churches 'through whose mercy Israel has obtained mercy.' It is not asserted that the present conversion of the Jews is the actual, but gradual commencement of the glory of the latter day; on the contrary, the impression is believed to be general in the Church, that there may be an intervening period of trial, first to be endured. But if trial should be awaiting the Church of Christ, she needs life from the dead before she enters it—for those who are dead in sins, by whom the Gospel will less willingly be listened to in a time of actual persecution, and life to those who are now living indeed, yet ready to die, that they may be strengthened to confess their Lord, when many may forsake him. May not this partial, yet glorious receiving of some of the children of Israel, be reckoned not the least of many tokens, that our God is at present preparing spiritual blessings for us! May it not be designed that this 'remnant of Jacob' should be in the midst of us, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men? God grant that this dew fall not on ground that bringeth forth only briars and thorns, and is nigh unto cursing."

We add a few sentences from two of the addresses delivered in the Assembly, after the reading of the Report.

PROFESSOR DUNCAN—I believe that the views I at one time presented of what I then conceived hypothetically to be required as qualifications, had a deterring effect on a number of excellent young men who would have come forward and offered themselves as labourers in this field, but

that they thought those qualifications higher than they possessed, or could be easily attained. Now, in point of fact, I do not think that those qualifications were too high, or that the most essential of them were of very difficult acquirement. Still, I have found that Jewish learning, to any considerable extent, is by no means necessary to be a useful and successful labourer among the Jews. The whole benefit of it, and that is not small, is, that it gains personal credit to the man who labours; it is of no earthly use beyond that. Nothing could be more pernicious than endeavoring to enter into all the intricacies of Talmudic learning, in reference to the Messiah, as the basis on which a missionary could found an argument in prosecuting his work. He must throw that aside, if he possesses it; but it will no doubt have the effect of gaining for him esteem, and a more respectful attention to what he urges, than he probably will receive, if he is believed to be ignorant of such learning. Ignorance of Jewish language has this bad effect—the Jews are apt to say to such a man, “If you knew any thing of our country, you would not speak of our religion in the way you do.” It is good, therefore, that acquirements of this nature, as far as possible, should be attained. Still they are not to be implements of our labours. The simple gospel of the grace of God is, I believe, for the Scriptures say it, and our experience will always be found to accord with the Word of God—the most effectual means of converting men.

Allow me to direct your attention to the connection that subsists betwixt our missionary efforts and the state of religion in the countries in which those missions are situated. The more I have been called to reflect upon this, the more I have been convinced, that the cause of God throughout the world, and in all its departments, is so much one, that no one object belonging to the kingdom of God can be prosecuted to the neglect of any other, without inflicting injury; for the blessing of God in any department of human exertion tends to the

benefit of the whole. Nothing can be a greater obstacle to the conversion of the Jews than the conduct of the nominal Christians among whom they dwell. When they are told to examine the New Testament, and compare it with the Old, they say, “Why should we embrace Christianity? Where are the Christians? We are acknowledged, and must be acknowledged by all, to be more moral than the Christians; and if we are to judge of a religion by its fruits, why should we leave a religion which exalts us in point of morality, to embrace one that is inferior?” Now, so far as my observation goes, there is too much truth in this. The Jews are the most moral part of the community in those countries. Then, when the gospel comes—when men occupy the time with mere moral harangues, or with such loose theological notions as indicate that they themselves have no real faith in the Divinity and inspiration of the New Testament—when men live so as to prove that the authority of the Word of God is not that which regulates their character and conduct—while the Christian Church remains, as it is, a stumbling-block in the way, though it is not for me to say what means the Lord will take to promote his own purposes, still I must say, that, naturally speaking, I have little hope of success among the Jews, compared with what I would have, if this stumbling block was taken out of the way, and the new argument put in its place—the argument furnished by a clear, and definite profession of religion, adorned by conduct becoming the gospel. Still we have cause of rejoicing, that what the Lord hath been pleased to do among the Jews in Pesth, has not been without its influence as regards the Hungarian Church in that city. We had the satisfaction of knowing, that in at least two of the pulpits in Pesth, the gospel is preached with greater purity than before. Let this be a lesson to us, that we are not only met to promote the glory of God in the conversion of Israel, but are furnishing to Israel the proof they desire, and without which, other

proofs will fall ineffectually upon them.

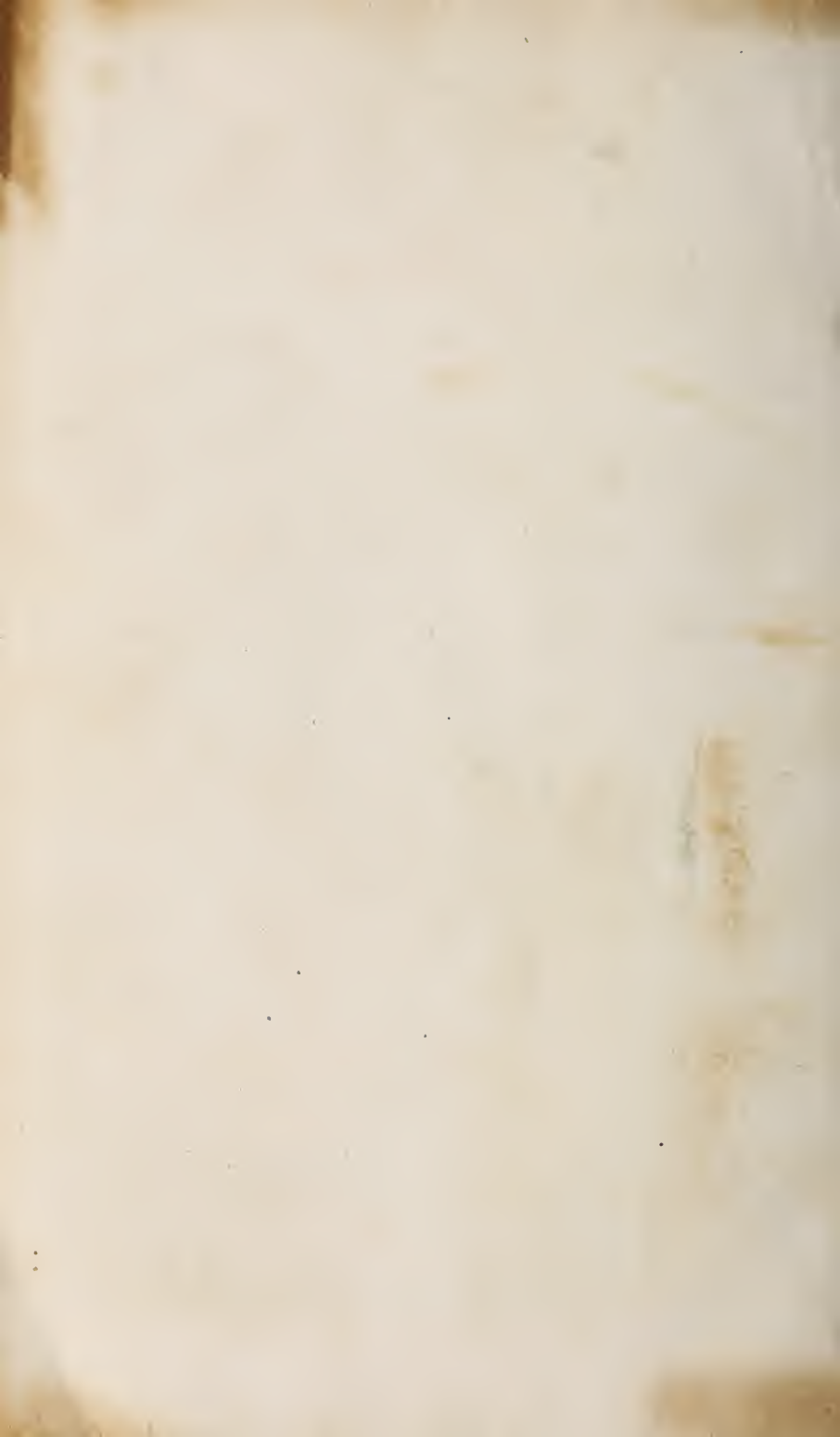
MR. SCHWARTZ—Dr. Duncan had alluded to the barrier put in the way of the conversion of the Jews by the bad example set them by the Christians. He could corroborate this as being the fact; for to this very day it was a practice in the East, that professing Christians persecute the Jews, while the believer in the false Prophet protects them. When a missionary goes into Constantinople, where there are from 70,000 to 80,000 Spanish Jews, and begins to reason with them as to the truths of the New Testament, and to induce them to become Christians, they will say, "You come to me to speak of the gospel; but look around you, and you

will see standing here a Greek, there an Armenian, and yonder a Catholic Church, all filled with images; and could you believe that we could give up our own religion in order to become idolaters! And, moreover, such a reasoning Jew will continue to look on the lives which those Christians lead. For drinking and swearing, and everything that is immoral, they are worse than ourselves; even Christ, whom ye believe, says, 'By their fruit ye shall know them.' If, then, these be their fruits, how can they be good, and how could you enforce upon us the duty of adopting their faith, and thereby becoming like them." Such was their system of reasoning, and it was lamentable to have to admit, that there was too much truth in it.

The Treasurer of the American Society for Meliorating the Condition of the Jews, gratefully acknowledges the receipt of the following donations to the funds of the Society:—

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